NOVEMBER 1, 1957

THE UNITED CHURCH

OBSERVER

Padre in Germany

See page 8

National Defence Photo

PADRE ROGER NUNN RESTS AFTER LONG MARCH

The Queen's New Ministers
Who's Who in Ottawa

Woman's Place is Home
by R. B. Craig

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Letters

Canadian for G.G.

Dear Sir: . . . our present Governor General is a Canadian and we never had a better one. I sincerely hope our next is a Canadian.

Bishopton, Que. Mrs. Angus P. Smith.

Briton for G.G.

Dear Sir: One requirement of a Governor General should be to keep an overall picture of our national policy and its trend. The rise and fall of a civilization is not just the whim of the gods but results from following or violating Divine Law. . .

Canada, as an older member in the Commonwealth, must take a prominent place in world politics. Our members of parliament are supposed to know Canada so that training in world affairs is of first importance in a Governor General, and Canada has not provided the atmosphere to develop this quality of mind. The position of Governor General is much like that of a consulting engineer and we need advice where we are most lacking, world politics. Britain developed the best trained diplomatic service the world has known and at present is the most likely place to find a good consultant. If we are to grow up in Commonwealth leadership and in world relations we must get outside ourselves. . .

Welland, Ont. W. A. Moore.

Needed: A Little Pep

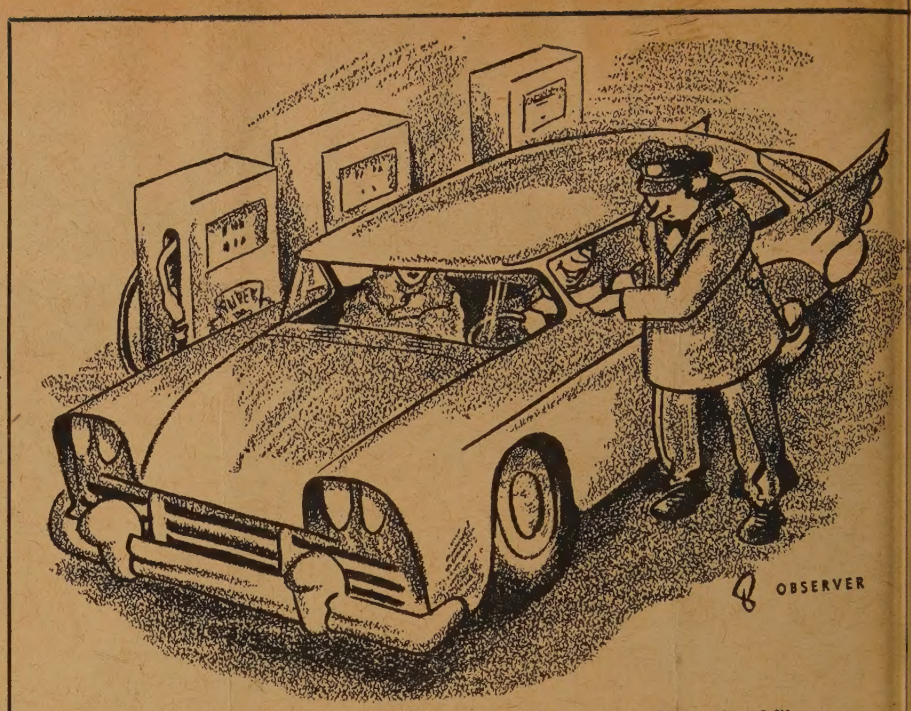
Dear Sir: ". . . I agree with complaints about talking of money from the pulpit. Last week two laymen talked and talked for an hour about repairs and redecorating and fixing this and that, and no sermon from the minister at all. We seem more concerned with how smart we can make our buildings look than we are in helping the poor, and filling the pews. On top of this we had singing that would put you to sleep. If we pepped up our services we'd fill the church. . ."

Sault Ste. Marie, Ont. Wondering.

Wanted: A Prayer Book

Dear Sir: Regarding the letter in the October 1st issue of THE OBSERVER entitled "Wants a Prayer Book" I would like to second Mr. Fraser's suggestion. We have a very fine Hymn Book. The greatest need is for some of our lazy congregations to learn to sing the hymns contained in it. However, the ways of worship in many of our congregations leave much to be desired. We are in a period of transition from old forms to new ones and we need to place a guide to worship in the hands of the laity so that they may become acquainted with the forms, practice and ritual of our Church. *The Book of Common Order* provides ministers with a guide for the conduct of worship but it does nothing to help the laity.

Fitzroy Harbour, Ont. Glenn Lucas.



"Better give me some of my change in silver, we're off to church!"

Thanks Hamiltonian

Dear Sir: Since the article on our "Cinderella Church" appeared we have received many kind donations from people in Ontario. One Hamilton person wished to remain anonymous, yet we, as a congregation, wish to thank him. We tried by mail, but the letter was returned, so a word of thanks through THE OBSERVER!

Thetford Mines, P.Q. E. W. Reid, Chairman of Stewards.

"Observer" Erred

Dear Sir: In your September 15 issue, the article headed "Canada Abroad" contains what seems to me to be a misstatement.

The Atlantic edition of *Time* dated June 24 carried a general story on the election and a boxed sketch of John Diefenbaker. This was the second issue following the June 10 issue, to which reference was made in THE OBSERVER article. These stories ran in all four of our editions other than *Time* Canadian, within the period your article says we carried no Canadian news.

Lawrence E. Laybourne.
Time International.

EDITOR: OBSERVER erred. The 24th seemed so long to wait.

Ohio Likes Hymnary

Dear Sir: Just a voice from across the American border to tell you how lucky you are to have *The Hymnary* as the official hymn book of The United Church of Canada. I notice that there is a revision movement looking toward improvement of this fine hymnal; but let me tell you I have found nothing to compare with it among our American collections.

We often use *The Hymnary* for special numbers by our Junior Choir, and pe frequently ask me the source of th wonderful hymns—they would like to h more of them. Do much thinking, brethren, before you make any dra changes in a fine collection of hymns congregational singing.

Amherst, Ohio. (Rev.) Arthur W. Tif

Just Remember

Dear Sirs: . . . Let Parsonage C mittees remember they are responsible the comfort of their pastor and his fam and let pastor and family remember t are called to serve and if necessary "suff for the sake of Christ.

Dunsford, Ont. Jean Tho

Radio Preachers Err

Dear Sir: Would you be kind enough suggest to the ministers who conduct ra services that they announce the first of the hymn as well as the number. "Hy No. 359" means nothing to one who doe have a copy of *The Hymnary*; wherea the first line is given, "Jesus calls us; the tumult" for instance, the hymn can looked up in one's own hymn book. tune sometimes gives a lead, but m tunes fit a number of hymns, and often first verse is over before the listener caught on to what the choir is singing.

Orillia, Ont. C. H. H

Likes "Doorbell"

Dear Sir: Was pleased to see " Doorbell Rang" again. I find these arti by R. J. Fraser vital and inspiring. appreciate inspiration as well as infor tion.

Byron, Ont. Caroline J. Oli

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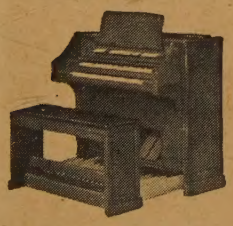

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Devotions By PETER GORDON WHITE

THE DEEPER PLUNGE

Some Reformation Day Thoughts

MARTIN LUTHER, the man with the mallet, is regarded as a rebel by both Roman Catholics and Protestants alike. But for the church of Rome Luther is rebel without a cause. And for many (too many) Protestants he is a rebel whose cause they have lost. They have lost it in misguided enthusiasm for the individual who pounded a nail into the door of castle church in Wittenberg. To them, defiance of authority seems admirable in itself.

The truth about Martin Luther, and about the Protestant heritage, is that the cause is greater than the individual who espouses it. Luther was a man under authority—the Highest Authority—and as such he had no recourse but to take his stand and trust God to help him. Luther was no mere petulant rebel against authority, notwithstanding his heroic defiance of principalities and powers. Luther was a pro-testifier of the good news of God's grace, the gospel of righteousness through trust in God's love in Christ Jesus: justification by faith.

There are some people on every street who tell the census taker that they are Protestants for no better reason than that they don't believe "all that stuff" that their Roman Catholic neighbours believe. Often, they are not even too well informed about what it is they don't believe, a fact which many Roman Catholics rightfully resent. It is small comfort to their Protestant brethren that the "Protestant-for-census-purposes" is as ignorant of what he claims as he is of what he rejects.

While it is true that the Protestant does not believe that God gives some men spiritual dictatorship over their fellowmen, and rejects outright, a wobbly divine right claim made by the church at Rome, it does not follow that the cult of self-glorification can adopt the Reformation as its spiritual root. Anyone whose chief concern is for self-expression makes a big mistake if he thinks he can make patron saints of Luther, Knox, or Calvin. They were gripped by something that transcended self, by convictions so profound that Philip Schaff can say of them and the movement they personified:

"The Reformation of the sixteenth century is, next to the introduction of Christianity, the greatest event in history . . . It was not a superficial amendment, not a mere restoration, but a regeneration; not a return to the Augustinian, or Nicene, or ante-Nicene age, but a vast progress beyond any previous age or condition of the church since the death of St. John. It went, through the intervening ages of ecclesiasticism, back to the fountain-head of Christianity itself, as it came from the lips of the Son of God and his inspired Apostles. It was a deeper plunge into the meaning of the Gospel than even St. Augustine had made."

In The Temple

Two went to pray? Oh, rather say
One went to brag, the other to pray;
One stands up close, and treads on high
Where the other dares not send his eye;
One nearer to God's altar trod;
The other to the altar's God.

—*Richard Crashaw*

A Protestant Prayer

O God, forgive us, we pray thee, for not always being true to the religious heritage of our fathers.

Many times we have lost thee as we have debated fine points of theology.

We have often failed to see Jesus as we have looked for our brother's weaknesses.

And we have hurt and divided our own hearts as we have established churches competing one with another.

We have injured our souls as we have erected selfish barriers around the Table of the Lord.

Forgive us and lead us forward toward a great new spiritual reformation which will lift, bring light, and save; in Christ's name. Amen.

—STANLEY I. STUBER

Daily Bible Reading

Thy word have I hid in my heart, that I might not sin against thee.

Here are your home daily Bible readings from now to the middle of November:

Nov. 1. The Dwelling Place of God ..... Psalm 84: 1-10
Nov. 2. The Lord's Supper.....1 Cor. 11: 23-26
Nov. 3. Self-Examination in Worship .....1 Corinthians 11: 27-34

Concerning Spiritual Gifts. 1 Corinthians 12—14

Nov. 4. Diversity of Gifts .....1 Cor. 12: 1-11
Nov. 5. Responsibility for Gifts....1 Cor. 12: 12-20
Nov. 6. The Gift of Healing.....Acts 5: 12-16
Nov. 7. The Gift of Prophecy.....1 Cor. 14: 1-9
Nov. 8. The Gift of Wisdom....Proverbs 3: 13-23
Nov. 9. The Gift of Faith .....Hebrews 11: 32-40
Nov. 10. Appropriate Humility.....Romans 12: 3-8

The Resurrection and Our Faith. 1 Corinthians 15

Nov. 11. The Certain Fact.....1 Cor. 15: 1-8
Nov. 12. Raised a Spiritual Body....1 Cor. 15: 42-49
Nov. 13. Living for Eternity.....2 Cor. 4: 1-15
Nov. 14. To the Glory of God....Ephesians 3: 14-19

Fruit of the Spirit

IN this world of change we would live f
the things of the spirit,
The imperishable, unlimited fruits of fai
and love.

Here where the grasses flourish for a d
and wither,
Where the spring's green blade and the go
and scarlet of
The autumn's leaf soon are but stain
the earth's breast—
Here we learn that the things of the spi
alone endure.

O Eternal Lord, make us one with thee
spirit, desire,
That our longings, our yearning reach, m
procure
Us everlasting fruit: love that increases
With the using; joy, that outpoured, sin
eternally;
Peace indestructible. These are the fru
we would reach for,
Gather in, feed on, live by in oneness wi
thee.

—*Edith Dunn Bolar*

The Church of God

And where man fronts the Mystery
with spirit bowed in prayer,
There is the universal church—
the church of God is there.

S. W. Foss

November 11

O VALIANT hearts, who to your glo
came
Through dust of conflict and through batt
flame;
Tranquil you lie, your knightly virt
proved,
Your memory hallowed in the land y
loved.

O Risen Lord, O Shepherd of our dead,
Whose cross has bought them, and who
star has led,
In glorious hope their proud and sorrowi
land
Commits her children to thy glorious han

J. S. Arkwright

The Poor in Spirit

THE poor in spirit are those who fe
poor because they know that they a
not strong enough or wise enough or go
enough to face the duties and difficulti
of life.

They are not cocksure and conceite
certain that they will manage someho
and make no mistake.

Their feeling rather is that they ca
not manage by themselves, that they ha
much to learn, that they need the help
God.

Blessed are the poor in spirit, for thei
is the kingdom of heaven.

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OBSERVER

NOVEMBER 1, 1957

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contents

	Page
itorial	6
e Queen at Church	7
nadian Padre in Germany	8
hy Do People Go To Church?	11
Married Woman's Place is in the Home	13
e Queen's New Ministers	14
port and Opinion	16
usic Makers	19
oks for Children	21
uestion Box	24
out People and Places	27

Rev. Donald O. Soper

IN THE NEXT ISSUE

Soapbox Soper
By E. L. HOMEWOOD

He Stole the Devil's Tunes
By MARJORIE MACDONALD

Observations

• "MY MINISTERS" was a phrase we heard several times in the speech from the Throne, when it was read Oct. 14th by Her Majesty, Queen Elizabeth II. THE OBSERVER thought it would be interesting and helpful to young Canadians particularly, to have the pictures and biographical sketches of Her Majesty's ministers appear in this issue. On pages 14 and 15, readers will find some very condensed information on the new cabinet, including the religious affiliations of the members.

* * * * *

• ABSENT-MINDED PREACHERS would have been comforted by Dean Anderson at Christ Church on the occasion of the Queen's visit. The service had moved forward with great charm and dignity. The hymn before the sermon was being sung, and the Dean moved to the back of the chancel, passed through a little chapel at the side, and climbed the steps to the high pulpit. He surveyed the great congregation, shuffled his manuscript, and then suddenly turned and went down the steps again.

We who were seated nearby felt a little tense; an usher came quickly down the aisle poised for emergency. The Dean went back the way he came, went out a side door to what we assumed was study or vestry, then returned smiling assurances at the chapel-worshippers, carrying a type-written sheet in his hand, mounted the pulpit, re-arranged his papers and when the "amen" was sung was already to begin his sermon. He acted just as though it were the normal thing to have the Queen at Church every Sunday, and that forgetting the first page of the sermon was normal too. We must confess we liked the Dean all the better for it. The Editor's report on the Church service is on page 7.

* * * * *

• ONLY A LONELY CAR OR TWO moved along Ottawa's usually busy Carling Avenue, on mid-afternoon of Oct. 12th. Nearby in suburban Westboro where the curving streets and odd vacant lot are normally noisy with the shouts of children at their Saturday play, all was silent. Even the crowds along the route of the Royal way at the Uplands airport were smaller than expected. The nation had withdrawn with its children to radio and TV to witness the arrival of the Queen.

* * * * *

• AMERICANS IN GREAT numbers came to Ottawa to cover the event, and Broadway columnists stood in line with more humble Canadian reporters to be presented to her Majesty. For once the Canadians were cockily pleased with themselves. They had something the Americans didn't have and their money could not buy—a beautiful Queen.

* * * * *

• TWO DISTINGUISHED OTTAWA Canadians, whom the OBSERVER counts among its friends, and whose by-lines have graced its pages, were less in the limelight at Parliament opening than if the winds of politics had blown differently. But in the midst of exciting Ottawa events the names of Mr. Pearson and Mr. Knowles both popped out of the front pages.

* * * * *

• ALL CANADA SHARED a little of the honour which came to the Hon. Lester B. Pearson when he was awarded the Nobel Peace Prize. Mr. Pearson who is Chancellor of the Church's Victoria University, sent a message to Dr. Sidney Smith when he resigned his Presidency of the University of Toronto to succeed Mr. Pearson as External Affairs Minister. The friendly congratulations ended, it is said, with the good humoured comment: "from a friend whose job it will be to make your job difficult." Mr. Pearson is a son of the Parsonage. Mr. Smith is an elder in Bloor St. United Church, Toronto.

* * * * *

• THE SPEAKERSHIP OF THE House of Commons was offered to Mr. Stanley Knowles, C.C.F. deputy-leader, and if he had accepted we think it would have been another triumph for the P.M. Mr. Knowles is an authority on Parliamentary procedure and the position would have increased his stipend to $23,000. He is also, as all Canadians know, one of the most intelligent critics in the House of Commons, and we suspect there will be many times in the years ahead when both Liberals and Conservatives will wish he were seated in a nice neutral chair. Mr. Knowles is a minister of the United Church, and some believe a living illustration of the text, "Religion and Politics do so mix."

Editorial

Divorce and Delinquency

THERE is a tendency to hold up hands of horror at the so-called mounting divorce rate, increased juvenile delinquency, the faults of working mothers, and the number of broken homes.

The facts are not horrible.

Canada's divorce rate has been declining since war years. In 1947 there were 8,199 divorces; in 1954, 5,800, and 1955 saw another drop of 5 per cent., despite increased population.

The same with juvenile delinquency. In mid-war it reached 11,758 cases in one year. Ten years later it had dropped to almost half.

Canada has other things over which horrified hands may be raised, but not over the shaky foundations of the home.

There is a lot of good work being done in Canadian home and community, and the results are being shown in youngsters with sound bodies, healthy minds and warm spirits. And while it is true there are many cases where divorce is used to bring to an end an unhappy marriage, there are many positive signs that the family was never on a solider basis than right now.

All those good people who work hard with boys' and girls' groups, Y M and Y W, coach youngsters in their sports, counsel newly-weds, even write advice to young people in newspapers and magazines, all those with the positive Christian approach may take heart. Their good works follow after.

THE QUEST FOR PEACE

THE OBSERVER welcomes this message from the Moderator, the Rt. Rev. James S. Thomson, on the occasion of Remembrance Day:

The Quest for Peace is the prevailing public interest of our time. If not, it certainly ought to be. The calamity of a world-conflict would reduce every other corporate concern of mankind to insignificance. Sheer survival would be the all-commanding question.

For the present, we have an uneasy breathing-space. Dreadful weapons of destruction appear to have produced their own inhibition. But mutual terror is an uncertain prescription for peace and is more likely to increase tension rather than to induce confidence. Negotiation from such strength is a deceitful policy, and, in the meantime, attempts to reconcile the opposing claims threatening the world have reached a stalemate.

What is our Christian duty in face of such a world-condition? We cannot adopt an attitude of indifference, much less of contempt for the futility of all efforts bei made to substitute international co-operation for antago ism and strife. There is surely every reason to believe th the great mass of mankind in all lands regard war as disastrous and outmoded method of attempting to resol differences between nations. Whatever may have be true of the past, under modern conditions, nobody c win a war: all alike are defeated. But how to make th universal conviction effective in the practical politics world affairs—this is the question that awaits an answ

As Christians, our methods of action are informed a directed by faith in the God and Father of our Lord Jes Christ. In Christ He is reconciling the world to Himse winning it from its sinful separation to His promised da when all nations shall bring their honour and glory in His Kingdom. Of this Kingdom we are to be what t New Testament calls ambassadors. To us is committ the continual office, duty and privilege of prayer. This the first call to spiritual action, and I therefore urge th our people should unite their prayers to God that H of His great mercy would guide the feet, particularly our statesmen, into the way of peace.

Genuine prayer must find expression in obedient actio God can do for us above all that we ask or think, but should always seek for answers to our prayers that m be given through Divine guidance for us. The Church one people of God throughout the whole world. Cann we realize our corporate identity in the acceptance of Divine vocation for our time to be united in the quest f peace? It is tragically true that we are divided, sometim by antagonisms that are both bitter and deep, and th prevents our joint-witness and action. We need the mi istry of Christ's reconciliation even as does the world. B let there come an end to all ecclesiastical strife with extravagances of claim and its denominational rivalri Here all who love God in love to their fellow-men c unite. Shall not the Church assume the leadership in t quest for peace—and by the Church we mean ourselv

Peace is a Christian virtue, and therefore it is a fr of the Spirit. The spirit of war arises from strife and env from vain boasting and foolish pride, from greed and se assertion, from national and racial arrogance, from t divorce of faith and morals—it is the fruit of wickedne To reap the fruits of peace we must cultivate the Tree Life which grows on the pure river flowing from the thro of God: and the leaves are for the healing of the nation While peace must be a major aim, it comes to us as Divine gift when we are courageous enough to draw our confidence and security from God. This is t Christian prescription for Peace.

This message is specially sent to the Church as approach another Remembrance Day. For some of still, it is one of the most sacred anniversaries of the yea It is an unprofitable indulgence to abandon ourselv to the bitterness of recrimination and the counsels disillusionment. Let us search our hearts to ask wh causes have we embraced with the same fulness of devoti and what sacrifices we have made for their realizatio Let Remembrance Day be indeed a new beginning in t Quest for Peace.

THE UNITED CHURCH
OBSERVER
NOVEMBER 1, 1957

In Editorial Visit

THE QUEEN AT CHURCH

ONE of the loveliest events of the Royal visit was Her Majesty's attendance at the Sunday morning service ı Christ Church Cathedral, Ottawa. We now that many will have heard the roadcast, but those attending church at ıe same hour in Eastern Canada missed it.

Thrilled though the congregation was to ıve their Queen with them, there was no oubt who was being worshipped. We saw ıly one woman forget herself and climb ı her kneeling bench to get a better look s Queen Elizabeth came down the aisle ith Dean J. O. Anderson. There was a rge crowd, of course, and quite properly ıost of the tickets were reserved for the egular worshippers. The congregation ssembled early; the choirs had rehearsed ırefully and it was exciting to hear the oy sopranos go lilting off in a high escant. There was suitable formality and elcome, and the crowd gathered outside) catch a glimpse of the Royal party.

But through it all, everyone was aware ıat the real business of the morning was ot to see the Queen, or be present when I.R.H. The Prince Philip read the lesson, ut to worship Almighty God. The Angliıan Church has had its centuries of going) worship with the Sovereign. It is only ght and natural that the Queen go to hurch with her people on the Lord's Day, hen all bow before the King of Kings, nd Lord of Lords.

The Simple Note

We were among those who felt that the nest touch to the whole service was the mple welcome given by Dean Anderson to Ier Majesty and the Prince. The service roceeded in its regular way without eference to the very special guests. In his rief sermon, based on the text, "In verything Give Thanks" the Dean brought simple Thanksgiving Day message to his eople without exploiting the occasion in ny way.

But his welcome to the Queen was a ıther wonderful thing. He told her how appy the congregation was to have her nd the Prince worshipping with them; ow her great grandfather and other memers of the Royal House had worshipped at Christ Church during the past century; and that they all treasured the memory of her parent's visit.

Prince Philip, who appears a personable and very charming person in the informal atmosphere of a Press reception, carried himself with stern dignity when he read the morning Lesson. We heard one woman say after the service, "Some of our ministers could learn something from him." Radio listeners will agree that he reads very, very well.

We counted it a privilege to receive a ticket to the church service through the kind offices of the Right Reverend E. S. Reed, Bishop of Ottawa. We sang "All Creatures of Our God and King," "Now Thank We all Our God," and "From Ocean unto Ocean," and were reminded that whatever greatness or goodness the Commonwealth has had, has, or hopes to possess, must be founded on the common faith and loyalty of all its people, to the King of all the Nations.

Capital Press Service
Parting words at Cathedral door

Camera Can't Capture

Despite the magnificent job done by the great army of TV, Radio and Press reporters and technicians, the Queen has a charm which the camera has not captured. Like others we had seen her many times on the screen and TV, but we were startled when we met her. She is so much tinier than we realized; so much lovelier than the cameras tell.

No other event in Canada was ever covered like this one. We saw one reporter's badge with the number 1065. We weren't fortunate enough to draw a ticket to the Opening of the House, but privilege did smile when invitations were issued to the press reception which was held shortly after the arrival of the Royal party at Government House.

With many others in high and lowly places in the newspaper world, we shared the experience of being almost struck dumb when presented. But the Queen has a way, which we have never seen equalled, of making one feel for a few moments that he or she is the only person in the world in whom Her Majesty has the slightest interest. It is a wonder too, how she can do it, the trivial things the hundreds blurt out, when, awestruck they march through the democratic lines to meet their Queen, or find themselves pressed into the Royal presence by the good-natured crowds at an informal reception.

We will look forward to the time when somehow the genius of the mass media people will make it possible to communicate even more of that elusive grace of personality with which she is so richly endowed.

Moderator Received

At the State Dinner the Moderator of the United Church and Mrs. Thomson, as

(*Continued on page* 30)

Capt. Nunn rests after 63 mile march . . .

THE only thing Canadian Roger Nunn wanted when h arrived in Paderborn, Germany, was a place to sit dow and a basin of water to bathe his feet. He got there th hard way, marching the 63 miles from his home in Hemer.

He had plenty of company on the trip, for Captain Roge Nunn is a United Church chaplain with the 1st Battalio Princess Patricia's Canadian Light Infantry. They went to th Sennelager All Arms Training Centre near Paderborn to pa ticipate in manoeuvres appropriately named "Exercise Flatfoot

Before leaving Hemer he had visited nine-month-old Micha Courronne and his mother, Phyllis, who hail from Calgary. Th wives and families of Canadian servicemen in Germany als require the services of the chaplain.

Headquarters for Capt. Nunn's dual ministry is the Churc of St. John, a picturesque chapel standing between infantry an artillery camps in the Westphalia countryside. With his wif Anna—daughter of the late Dr. R. M. Dickie, famous padre t the sourdoughs—and four children, he lives at Hemer, almo ten miles away, where the quarters for married personnel a located. His old German-made car is kept busy as he shuttl

CANADIAN

. . . gives men of Princess Patricia's Canadian Light Infantry religious instruction . . .

ack and forth ministering to the single men in camp barracks nd the families in town.

Army trucks are used to round up over 200 children in town nd take them out to Sunday school. It's very much like any 'anadian church, with the United Church programme being used or an extensive Christian education work. Because facilities ren't adequate at the chapel, much of the children's activity is arried on in the schools.

Church affairs are administered by a council, similar to an)fficial Board. Last year it raised $1,200 from various projects, vhich was turned over to church officials for world-wide work. t has just completed installation of a stained glass window in he chapel to commemorate the Princess Pats' two-year stay vith the Canadian NATO forces in Germany.

Padre Nunn's wife plays an important role in church ctivities, as organist and director of the junior and senior choirs. ast Easter the choir presented Stainer's *Crucifixion*, a follow-up o its earlier performance of portions of Handel's *Messiah*.

In the first few months of his stay in Germany, back in 1955, Capt. Nunn found it necessary to visit and have interviews with nany families encountering difficulties becoming acclimatized to he strange conditions and customs of a foreign land. There re several hundred young wives and children of Canadian ervicemen in the many little towns and villages surrounding the wo camps he serves.

They are part of over 6,000 soldiers and 6,000 or more dependents with the 2nd Canadian Infantry Brigade Group in Europe. There are two United Church chaplains serving them, along with Anglican, Presbyterian, Baptist and Lutheran padres.

Padre Nunn, a 47-year-old native of Hamilton, Ontario, is doing his second stint with the army. He joined the chaplaincy near the end of the Second World War, after missionary service in Korea. Back in the pastorate in Canada when the Korean war broke out, he enlisted again and returned to Korea.

The padre's role isn't too different from that of his brothers in civilian life, Capt. Nunn says. "We are all ministers of Jesus Christ, but our works are channelled within an organization where khaki is the predominant colour." He sees more of his flock, particularly the men, than most ministers, for their life is his life. He accompanies them on field manoeuvres, gives them instruction and counsel, and visits them in the sick bays, hospitals and barrack rooms.

Capt. Nunn holds a "Padre's Hour" for platoons and companies of the PPCLI whenever they can be fitted into the busy training schedule. Each company of 120 men averages one Padre's Hour a month. They discuss such subjects as "Why Be a Christian" and the New Testament, and view religious films.

This programme was augmented this summer by a three-day Christian leadership training course at the British Army Chaplains' Church House at Iserlohn. Capt. Nunn served on the staff, lecturing on "The Church—past and present."

"The men, of almost every rank, came there with a tongue-

PADRE IN GERMANY

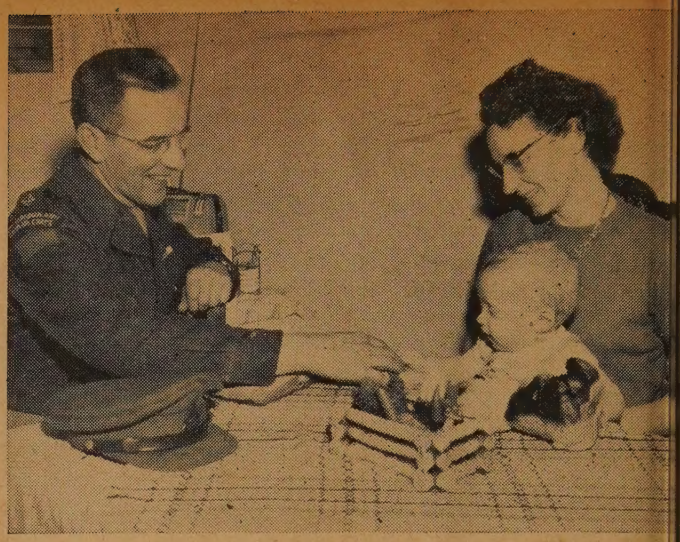
Text by E. L. HOMEWOOD

Photos by National Defence Dept.

. . . joins them in their recreation . . .

. . . meets their families at St. John's chapel . . .

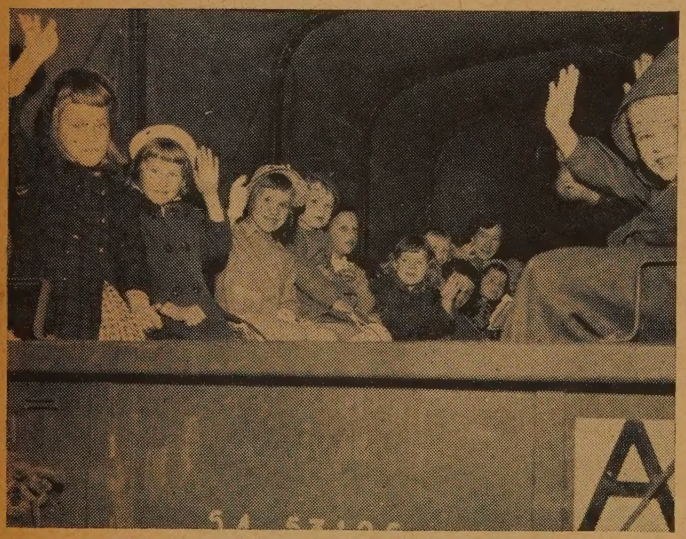
. . . leads them in worship . . .



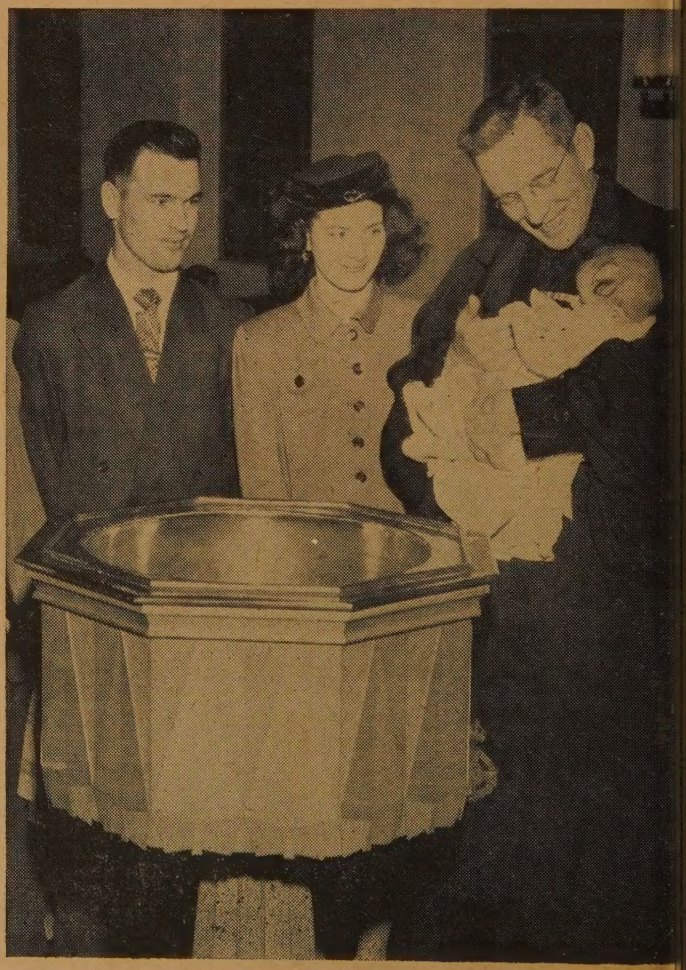
. . . visits and counsels their families . . .

in-cheek attitude. They left saying it was the best thing the had ever attended," he reported. The result has been dozen of candidates for membership in their respective churches.

"The saddest task I have had to perform over here has bee conducting funeral services for the young men, women an children who have passed on during their tour of duty," Cap Nunn says. "But one of the most joyful duties has been th baptizing of our Canadian newly-born, whom we proudly ca our 'young Germans'."



. . . brings their children in army trucks . . .



. . . and baptizes their "young Germans" ●

. . . to Sunday School at camp chapel . . .

KENNETH J. BEATON asks:

Why DO People Go to Church?

SIXTY-SIX per cent. of United Church lay people are opposed to the introduction of "more formal" worship rvices. Nearly one-third go to church iefly "for the sermon." This is revealed the answers to a questionnaire conducted y THE OBSERVER. The replies came from very Conference in the United Church nd must represent a fair cross section of pinion. They indicate that the ministers f our Church are rich in the loyalty of eir congregations.

Sermon or Worship?

In response to the question, *"Do you go church mainly for the sermon or for the orship service?"*, 30 per cent. answered nequivocally — the sermon; 50 per cent. plied, both, and 20 per cent. indicated the orship service. It is evident that good reaching is very dear to the hearts of urch members. In the 50 per cent. group, xpressions like the following were ommon:

"Our minister preaches more good sermons than any congregation has a right to xpect."

"If the sermon is good, the worship ervice takes on a greater significance."

"Our sermons for the most part are articularly good. Our minister seems able make the worship service and the sermon ow together to make one reverent and spiring whole."

"I go for the worship service but a good ermon makes it better."

"I love the worship service and I need ermons, so to me both are important."

It is evident that United Church people ant good preaching and that they are atisfied they are getting it. There are a ew discordant notes but the overwhelming vidence indicates that our preachers are orking hard over their sermons and orship services and that people are esponding. One man says, "I've never nown our preacher to lead a poor worship ervice. Some of them are better than thers but all of them are good."

"During the last two years we have stened to the best sermons that I have eard in 30 years of church membership."

The Rev. Kenneth J. Beaton, D.D., former secretary of the Missionary Education Committee and director of radio and television, died on October 20th at his home in Toronto, just as this article went to press.

What's a Good Sermon?

The second question followed naturally. *"What is a good sermon by your standards?"*

The most comprehensive answer was:

"A good sermon should be stimulating, inspiring and uplifting after the manner of Christ and his teaching. A good sermon should be practical, down-to-earth, up-to-date in dealing with conditions and affairs of men and nations. A good sermon should be challenging and encouraging." Then the correspondent added a graceful tribute, "We have such sermons from our minister."

There is a refrain running through many of the answers that ministers might heed. People want to know more about the historical setting and Biblical background of the passage chosen for a text. One correspondent says bluntly: "The way the average United Church minister deals with them, you would think Noah, Moses and Jonah were contemporaries."

Another writes: "If preachers today are being taught anything about the historical approach to the Bible, you'd never know it from their sermons."

A good many make the point that they would like to know more about the historical setting of a text, before it is applied to modern life.

Chancel Churches?

The third problem which was presented was: *"Are you in favour of the trend in the United Church toward chancel churches and more formal worship?"*

The replies indicate that the church is pretty evenly divided; 50 per cent. of the correspondents favour chancel churches, but the 50 per cent. who dislike them are much more emphatic in their statements. A lot of people in the United Church evidently believe that chancels and the type of worship that goes with them are driving our people to the sects. On the matter of more formal worship, as already stated, 66 per cent. register an emphatic, "No!" A few think that chancel churches and more formal worship will hasten the much discussed union with the Anglican Church of Canada. This hope seems to us to be based on a very slender premise.

Training Ministers

"What changes would you like to see in the training of our ministers?" was the next question. About 25 per cent. of those who replied said they had no comment to make because they didn't have enough information. From the others came a wide variety of suggestions. (*Continued on page 26*)

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R. B. CRAIG* says:

A Married Woman's Place is in the Home

REV. RALPH BARKER'S article "Is Ordination for Unmarried Women Only?" has indeed opened up a ubject which is, as he has stated, an nportant one and one which needs conderation. The question as to whether a narried woman can fulfil the demands of rdination in The United Church of anada revolves itself into the further uestion "Can a married woman fulfil the emands and the responsibilities of both a all to the Ministry and at the same time, ulfil her unique responsibilities as a wife nd as a mother?

Mr. Barker has listed some "practical onsiderations" including the matters of lacement, salary, and the relationship of ne United Church to other Churches. In nis Mr. Barker is not facing the real and rucial consideration. What he listed are natters which affect all women ministers —whether married or unmarried.

The real problem revolves around the ne question which every Presbytery and Conference in the United Church must esolve satisfactorily before it proceeds vith the ordination of any candidate for rdination—regardless of sex. *The Manual* ec. 13 (a) states that a "candidate for the ninistry . . . who . . . is unable or unwilling o give himself wholly to the work of the Ministry shall not be recommended for rdination."

It is of no value to the discussion of the natter to point out that there are at resent ordained ministers in secular occuations. Each of these ordained ministers, t the time of ordination, was considered oth able and willing to give himself wholly o the work of the Ministry.

I agree wholeheartedly with Mr. Barker when he urges that the related "tasks" in which a minister should be allowed to participate, and still retain his standing as an ordained minister, should be defined and that this should be done in the near future.

While not denying that Christ works through individuals and that individuals are guided by the Holy Spirit let us not forget but rather reaffirm, that it is through the chosen instrument of His Church — His Body upon the earth, that the will of Christ is made known to man. In this matter of ordination and qualifications for it, the Church, in this case Presbytery and Conference both, must be the final judge.

The Ministry is Unique

Before the Church can do this in any real and satisfactory manner it must be secure and confident in its convictions with regard to ordination. Therefore it must consider well just what is entailed in the Ordained Ministry.

There is a tendency at the present time, within The United Church of Canada, to lose sight of the UNIQUENESS of the ordained ministry. This tendency is to equate the ministry with "full time service" or "the highest form of service" in relation to other service within the Church. The tendency is to think of the ministry as only a higher level of the eldership, the stewards, the presidents of the W.M.S. or the W.A. or the Men's Brotherhood, or any other devoted Christian service within the Church. The ministry is too often considered not to differ in essence or kind of service but only in degree and in the amount of time given to it. When we look upon the ministry in this light we are far astray from what we find in the New Testament and in the developing tradition of the Christian Church from the first century onwards.

Jesus "called" Twelve men—to a life of complete devotion and service — a "leaving all" for His sake. Peter, Andrew, James and John and even Matthew, "dropped their tools" to follow Him and to become Fishers of Men. Jesus did not "call" any others to this particular ministry.

He tested others—one of these had some financial matters to attend to—another had some family considerations, and from them Jesus turned away—sadly. They did not become members of the Twelve.

However it would be wrong to say that Jesus did not have other followers or other workers and servants — there were Mary and Martha to mention but two — or in larger numbers there were the Seventy, but, there were only the TWELVE called to the ministry of being fishers of men — the ministry of complete devotion to Jesus and to His Way.

We believe, surely, that the ministry of today within The United Church of Canada is in direct descent from this first "call" and is, spiritually at least, in line with the ministry of the Disciples. To believe else is contrary to our faith in the Universal Church and the catholicity of The United Church of Canada. Such conviction does not negate our firm belief in the "priesthood of all believers."

Every man is still free to proclaim the gospel and to approach Almighty God through His Son, for His Divine forgiveness and direction. We do not ordain "priests," we ordain "ministers" to a ministry of the Word and the Sacraments and to the pastoral care of God's people, and we do so only as agents of God's own purpose.

But this ordained ministry is UNIQUE. There is nothing like it "in essence" within the Church and it is both a first and a complete "call" upon the individual who responds to the call and accepts ordination. Nothing can—nothing must—come before it in the devotion and loyalty of the individual; not family, not friends, not even life itself. How faithfully the ministers of the Church have responded to this call down through the centuries is easily seen with any consideration of the record of self-sacrifice and family sacrifice compiled by the missionaries of the Church.

In our own time the call to the ministry of the Church still requires of some men—separation from their families and separation from their homelands and in some instances from life, itself. Granted, in this century, the demand for such sacrifice is not normally as common as it was but the willingness and the devotion so to sacrifice if necessary must be present for any man or any woman to give him or herself to the ordained ministry of the Church.

No Mother Substitutes

Then there is marriage and motherhood! A woman's place in the home is "unique." Only she can fill it and when she does so truly, it is a "call" to her in a similar manner as a call to the ministry. It is a case of "this above all." For a woman surely there can be no greater thing than to have the opportunity of answering that call—the call to marriage and motherhood.

Once answered, this call is to full-time service and full devotion. When marriage is viewed in any lesser light, the home, the family and society itself suffer. The United Church of Canada in its General Council and its Board of Evangelism and Social Service preaches this — that a married woman's place is, supremely, in the home. Granted there will be exceptions such as in the case of economic necessity but we do well to define "necessity" and to regret the society which lays such necessity upon a mother.

Marriage and motherhood then can be considered full time callings or—occupations. No number of modern appliances

(*Continued on page* 30)

**Minister of First United Church, St. Thomas, Ont.*

THE QUEEN'S

Diefenbaker

Green

Fleming

Brooks

Hees

Balcer

Pearkes

Churchill

Fulton

RT. HON. JOHN G. DIEFENBAKER, Q.C., 62, is Prime Minister. He has M.A. and LL.B. degrees from University of Saskatchewan, LL.D. from McMaster and D.C.L. from Acadia. He was born in Ontario's Grey County, but lived most of his life in Saskatchewan where his family homesteaded. He was a lieutenant in the First World War, and was called to the Saskatchewan bar in 1919. He was the Opposition's foreign affairs expert after election in 1940. He is a Baptist, and his home is in Prince Albert, Sask.

HON. HOWARD C. GREEN, Q.C., 62, is Minister of Public Works. He was born in Kaslo, B.C., and served in the infantry in the First World War. He is a lawyer, and has represented a Vancouver Riding since 1935. He is a member of the United Church.

HON. DONALD M. FLEMING, Q.C., 52, is Minister of Finance. He has B.A. and LL.B. degrees from University of Toronto. He was born in Exeter, Ont., and has practised law in Toronto since 1928. He was first elected in Toronto - Eglinton riding in 1945, and in 1953 was given the largest majority ever accorded a Conservative candidate in Canada. He is an elder in the United Church, and a Y.M.C.A. supporter.

HON. ALFRED J. BROOKS, Q.C., 67, is Minister of Veterans' Affairs. He was born in Gagetown, N.B., and is a graduate of the University of New Brunswick. He was first elected M.P. for Royal, while he was deputy speaker of the New Brunswick legislature. Served as a major in the First World War and a colonel in the Second. He is a member of the United Church.

HON. GEORGE HEES, 47, is Minister of Transport. He is a graduate of University of Toronto and Royal Military College and spent a year at Cambridge University. He was a member of the Argonaut football team which won the Dominion champio ship in 1938, and served as a brigade maj in the Second World War. He was in bu ness in Toronto before entering politi Was elected member for Toronto-Broadvie in a 1950 by-election. He is an Anglica and a past president of the Progressi Conservative National Association.

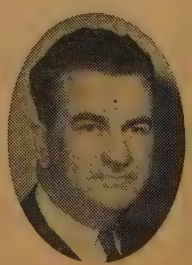
HON. LEON BALCER, Q.C., 40, Solicitor General. He is a graduate of Lav University, and was admitted to the Queb bar in 1941. He served with the Roy Canadian Navy for four years, and h represented Three Rivers, Que., since 194 He is a Roman Catholic.

HON. GEORGE R. PEARKES, V.C., 6 is Minister of National Defence. He former R.C.M.P. officer, commanded t 116th Battalion in the First World War a was commander of the First Canadia Division in the Second. He was born Watford, England, and has represent Esquimalt - Saanich since 1945. He is Anglican and lives in Victoria, B.C.

HON. GORDON CHURCHILL, 59, Minister of Trade and Commerce. He is graduate of United College and Universi of Manitoba, a former school teacher a a lawyer. He was a gunner in the Fi World War, and won the D.S.O. in t Second as commander of the 1st Canadia Armoured Carrier Regiment. Was a me ber of the Manitoba Legislature befo winning a 1951 Federal by-election Winnipeg South. He was born in Coldwate Ont., and is a member of the United Churc

HON. EDMUND DAVIE FULTON, 4 is Minister of Justice and Attorney Genera and Acting Minister of Citizenship a Immigration. He is a graduate of the Un versity of British Columbia and Oxford, a was a Rhodes Scholar. He was a major the Second World War, and has represent Kamloops, B.C., since 1945. His father al represented Kamloops in the House

Nowlan



NEW MINISTERS

mmons and was formerly a provincial inet minister. He is a Roman Catholic, d practises law in Kamloops.

HON. GEORGE C. NOWLAN, Q.C., is Minister of National Revenue. He s born at Havelock, Digby County, N.S., d is a graduate of Acadia and Dalhousie iversities. He is a lawyer in Wolfville, S., and has been active in provincial and tional Bar Associations. He entered pro- ncial politics in 1925, and was elected to e House of Commons for Digby- napolis-Kings in a 1948 by-election. He a veteran of the First World War, and a Baptist.

HON. DOUGLAS S. HARKNESS, 54, is inister of Agriculture. He was born in ronto, but was educated in Alberta. He s a high school teacher before he went erseas as a colonel in the Second World ar. He holds the George Medal and the ficiency Decoration. He is a farmer, and s represented Calgary North since 1945. e is a Presbyterian.

HON. ELLEN L. FAIRCLOUGH, 52, is cretary of State. She is the first woman become a federal cabinet minister. She a Certified Public Accountant and has r own practice in Hamilton. She had five ars in municipal politics before winning 1950 by-election in Hamilton West. She an Anglican, and a past national officer the I.O.D.E.

HON. J. ANGUS MacLEAN, 43, is inister of Fisheries. He attended Univer- y of British Columbia and Mount Allison niversity where he received a Bachelor of ience degree. He won the D.F.C. while Wing Commander with the R.C.A.F. in e Second World War. Was first elected in ueen's Constituency in a 1951 by-election. e is a Presbyterian, and a farmer at aton's Mills, P.E.I.

HON. MICHAEL STARR, 47, is Min- er of Labour. He was born in Copper Cliff, Ont., but attended school in Oshawa, Ont. He was a sales manager with a sheet metal equipment firm for 24 years, and was in municipal politics for eight years. He was first elected to the House in a 1952 by-election. He is a member of the Ukrainian Orthodox Church, and is the first Canadian of Ukrainian extraction to become a Minister of the Crown.

HON. WILLIAM McLEAN HAMILTON, 38, is Postmaster General. He was born in Montreal and graduated from Sir George Williams College with a Bachelor of Commerce degree. He is a former advertising sales executive. He was elected in Notre Dame de Grace riding in 1953, the first Conservative member from the Island of Montreal in 18 years. He is an Anglican.

HON. JAMES M. MACDONNELL, Q.C., 73, is a Minister Without Portfolio. He was born in Kingston, and graduated from Queen's University as a Rhodes Scholar. He studied law at Oxford University and Osgoode Hall. He joined National Trust Company in 1911 and rose to the presidency. He won the Military Cross and the Croix de Guerre as a Brigade Major in the First World War. He was first elected in Toronto-Greenwood in 1945, and was finance critic for the Opposition. He is a Presbyterian.

HON. WILLIAM J. BROWNE, Q.C., 59, is a Minister Without Portfolio. He is a native of St. John's, Newfoundland, and a graduate of University of Toronto and Oxford University. He was a district court judge and member of the Newfoundland cabinet before Confederation in 1949. He is a Roman Catholic, a former vice-chairman of the board of Memorial University College, and a grand knight of the Knights of Columbus.

HON. PAUL COMPTOIS, 62, is Minister of Mines and Technical Surveys. He was born at Pierreville, Que., and attended Oka Agricultural Institute and the University of Montreal. He has been general manager of the Quebec Farm Credit Bureau since 1935. He is a Roman Catholic, and represents the Nicolet-Yamaska riding.

HON. J. WALDO MONTEITH, 54, is Minister of National Health and Welfare. He is a graduate of Trinity College, University of Toronto, and a practising chartered accountant. He was born in Stratford, Ont., and spent 11 years in local politics. He was first elected in Perth Riding in 1953. He is an Anglican.

HON. F. ALVIN G. HAMILTON, 45, is Minister of Northern Affairs and Natural Resources. He was born at Kenora, Ont., and graduated from University of Saskatchewan with a B.A. in history and economics. He was formerly a high school teacher, and was a flight lieutenant in the R.C.A.F. in the Second World War. He is a former Conservative leader in Saskatchewan, and was elected to the House in Qu'Appelle riding in the June 10 election. He is an Anglican.

HON. EARLE SIDNEY SMITH, Q.C., 60, is Secretary of State for External Affairs. He holds ten LL.D's from universities all over the world. He was born in Port Hood, Cape Breton, and attended King's College, Dalhousie and Harvard Universities. He served with the 9th Canadian Siege Battery and the Royal Flying Corps during the First World War. In 1935, he was Canada's youngest university president, at University of Manitoba. At the time of his appointment to the Cabinet he was president of the University of Toronto. He is a past president of seven national or international organizations, including the United Nations Association. He is also a past chairman of the Student Christian Movement's national council. He is an elder in the United Church.

HON. JOHN T. HAIG, Q.C., is a Minister Without Portfolio and Leader of the Government in the Senate. He was born at Colborne, Ont., educated at Brandon College and University of Manitoba, and called to the Manitoba Bar in 1904. He was formerly a member of the Manitoba Legislature, and was summoned to the Senate in 1935. He is a member of the United Church, and has been Conservative leader in the Senate since 1945.

F. A. Hamilton

Haig

Monteith

Smith

Douglas Hill

Rev. S. Bole

Roman Collar

Rev. H. G. Forster

• What's Your Choice • Out Planting Bread

Hymn Singing—No. 3

By DOUGLAS HILL

THE selection of hymns is a field which one approaches with some trepidation. If the choirmaster is not only a reasonably competent musician, but also a churchman with a sense of dedication to his vocation, then, unless the minister has special training in music himself, probably the wise course is to leave the selection to the choirmaster. It should be stressed again that within our Hymn Book are a great many selections which meet the two requirements—meaningful, understandable, worshipful words set to acceptable and, quite often, excellent music.

Advantage should be taken of this inheritance—above all hymns chosen to fit the occasion. A Young People's Rally or an Evening Service for which hymns are chosen to appeal to Young People can give a more positive expression to their youthful enthusiasm than if the nostalgic, arm-chair type of hymns from the Gospel section are used.

The singing of hymns from the "Courage, Conflict and Victory" section, or such challenging hymns as "God of Our Fathers" or "Rise Up O Men of God," if given leadership will be sung with fervour. Or, if it is well led, such a self-searching plea as "O the Bitter Shame" from the Aspiration and Holiness section, will have particular meaning. The response will amaze anyone who has previously been content to turn to the few well-known old hymns, but which have been sung so often they have become monotonous and meaningless.

Your Morning Service probably opens with the first verse of Hymn No. 1. This is fitting, but do let us sing happily "Early in the morning our song shall rise to Thee." The birds greet the new day — crisply, vibrantly. We thrill to their joy—why not imitate them! A dull opening to the service can "kill" the entire hour of worship.

The congregation has its part to play, in supporting the choir and leader. There may not be a trained or even a good voice in the whole 25 or 50 of a small congregation. It can be said, without the slightest reservation, however, that any congregation can put many of our great cathedrals to shame, if everyone will sing with a deep appreciation of the words. Such a congregation can be lifted from boredom to a sense of alertness and endeavour. A congregation, to sing as it should, will labour hard. More effort is required to sing the quiet, hushed phrases of prayers than to do the customary moderately loud singing. But there will be a new enthusiasm and visitors will be electrified by the impression the service makes on them.

Hymns with inferior words or music should never be chosen. This is a Petition to God. Do not degrade it or desecrate it by sheer inertia or meaningless repetition of a well-worn refrain just because the simple tune requires no mental effort.

We must not give any successor to Stalin the chance, perhaps the right, to say, as he did, that our religious service is merely an opiate to drug ourselves into insensibility. Steer clear of all types of lethargy—don't drag—don't be afraid to explore the rich volume of hymns which is ours. The so-called "familiar" hymns had to be learned first. Within our grasp there are scores of real gems of deep thought, set to music by some of the world's greatest composers. Perhaps we are not a nation of singers like the Welsh and some other European peoples, but with whatever vocal equipment we have, or with whatever scant musical training we may have acquired, we can do our part to raise the standard of our services to a point where they proclaim our beliefs with fervour.

Caistor Corners

By SHERIDAN BOLE

I WENT down to the fields in the fall afternoon to see George Thomson. George is an elder now in our church at the Corners, and I wanted to ask him to assist in the Communion service on Sunday.

It was one of those hazy afternoons which come in the early autumn of the year when the air is windless, and the trees in their flaming colours burn like bonfires along the country fences; one of tho days when one recites nostalgically t words learned in childhood,

> "Along the line of smoky hills
> The crimson forest stands."

George was at the far end of the ba field beside the bush, riding his tract putting in his fall wheat. He had his smo on and that old battered felt hat set sid ways across his smiling face. Silhouett against the crimson of the maples and t sorrel of the beeches he looked like unillumined saint. He saw me and turn off the switch on the tractor and slow rolled his stiffened legs across the l wheels and dismounted from his iron hor

"Yes," he said in that way he has starting every conversation. "Yes, Fall fast a movin' in."

A soft wind touched us, a reminder th although summer was past, these, too, we blessed days. For a moment we stood a watched a squirrel run swiftly along t top rail of the twisting fence and disappe into the rotted crotch of an old maple. bevy of birds flew overhead in circli formation going nowhere. It was quiet ba there, so quiet that we could hear the po of the wild pea-vine in the fence corne bursting open with a sound like miniatu thunder. A tree in full colour was trumpe ing from the edge of the woods.

"Sowing your fall wheat, George?" asked.

"The world needs bread," he repli smiling.

We were leaning against the seed-dri George put one hand into the grain-bo took out a handful and let the plump a yellow wheat run slowly into his oth hand. "Yes," he said, more to himself th to me, "hungry souls need bread." As t kernels poured in a stream of glory in his cupped hand a few grains spilled golden drops over on to the groun and George with the sole of his bo immediately pressed them into the so then, with his toe, heaped over them mound of warm earth. It was a significa act and as I watched I seemed to he coming from far away the words of t Great Sower spoken as he left the uplan to sow Himself down in Jerusalem, "Exce

• Rome Says "No"

grain of wheat fall into the ground and lie, it abideth alone."

"George," I said, "I want you to distribute the bread at the Communion in he church next Sunday. It's World-Wide Communion, you know."

There was no answer for a moment. He tood there looking at his hands and the vheat in them; gazed across the wide field hen replied with a quiet dignity, "That will be pleased to do."

I didn't stay long for George is a busy nan these days, as a steward of the soil. walked away and George turned and climbed back on his tractor. But halfway across the field I turned and looked back and I could see George on his tractor noving across the field intent on getting he seed into the waiting ground. In that noment he seemed to me a symbol of all hose unknown and unsung ones who labour and sacrifice that the hungry of the world nay have bread, both earthly and Divine. As I made my way across the soft loam I whispered to myself, "The Lord is in His holy temple; let all the earth keep silence before Him." Unconsciously I bared my head in the Presence.

I keep thinking of George, there in the coloured cathedral of the autumn day, planting the seed. And I have a feeling that somehow out there I shared with him in he celebration of a communion, drunk from the golden chalice of that autumn afternoon.

As I See It

By ROMAN COLLAR

NOTHING has been more emphatic in the ecclesiastical world than the Roman Catholic "NO" to the Protestant, or Evangelical approach toward more harmonious relationships. With modern ecumenicity it will have nothing to do. And that's a woeful understatement! It stands apart in frigid isolation, save for occasional "Observation" personnel.

Not long ago, in one of the prominent journals of America, a highly-placed priest was definite, almost rude, while rejecting a proposal that Roman representatives sit down with men of other faiths and chat over how they could best co-operate in solving the world's distressing tangles.

But Protestants blandly pay no heed to Rome's "iron-curtain" refusals! Stubbornness may be a virtue, but in this matter, it is seriously open to question. No doubt there are those who believe that "the constant drop of water will wear away the hardest stone" — but not this *stone,* St. Peter. That "rock" is immovable, unimpressible, indestructible. Rome has made her position thoroughly transparent: Come back to the *Mother* Church; the door is open—on our terms!

That was made clear in the Papal statement in the Holy Year to the "estranged brethren." No discussion or compromise is permitted; walk in as you walked out; accept what you refused; submit. Rome wants us to be clear-eyed about this! Little or no argument has been allowed since Luther's day. It is all but hopeless to expect any now.

But why my concern? Something that I read on August 17th is the answer. It seems that in Minneapolis, the President of the Lutheran World Federation supported the call for study of Roman Catholic Theology, the aim of which is to bring the two Churches together. Bishop Lilje of Germany said to the press that it is "only the first stage of a plan." He didn't state the end or plan in view; but he reportedly said that "the Catholic Church stays out of our ecumenical relations; *we* want them in." After the said Church is in—and it definitely and coldly says it won't come in—what follows? Had the good Bishop no further end in view? Need there be any mystery?

Dr. Lilje added that the Roman Catholic Church is "moving with the times." Where? Where has it moved, say, since 1870? Ritualistically, I've heard, toward fuller congregational participation in worship, but no nearer Protestantism! That's a million miles from its "plan." If it bothered at all, it would deny categorically any change theologically. *Semper idem!* is its proud claim.

However, to anyone who has kept abreast of certain R.C. *ex cathedra* pronouncements, it is manifest that it has "moved" further away from Biblical and Evangelical teaching (Doctrine of Assumption, etc.) thereby making it impossible for lovers of the New Testament to accept or follow. The Lutherans, whose scholarship all value highly, know a great deal more, I believe, about Roman Catholic Theology than any other comparable body. They've had to. And goodness knows, the pronouncements of the Council of Trent and those of Pius V are clear enough! Let's be frank with ourselves. We know, the Lutherans included, that the R.C.'s won't back down or compromise. Either would be, I think, the end of Romanism as we know it. It is too successful to think of "suicide." That painful experience must be ours if anybody's. The cat and the canary analogy may be ancient but it is applicable here.

What is the answer to this attitude? Cap-in-hand? Hardly. Certainly it is not a fuller acquaintance with her Theology, or more extensive acquisition of her liturgical formulæ, but, rather, on our part, a more dedicated stress on Salvation by Grace — God's gift — Cleansing by the Blood and a looking forward to the Glorious Hope. Pale copies of Romanism are a bit ludicrous.

Our main task appears clear—preach the Good News, live Christ, seek justice and freedom for all, and — ignore Roman padlocks!

• Prayers For The Dead

All Saint's Day

By HARVEY G. FORSTER

A PROPER observance of this historic church festival on November 3rd will do two things (a) give reinforcement to the smallest congregation and prevent the larger from becoming self-centred; (b) enable modern churchmen to adjust themselves to that greatest of all human experience, death.

(A) Saints in the New Testament are Christian believers, members of Christ's Church. They are ordinary persons, limited, apt to stumble, fallible, foolish "not many wise after the flesh, not many mighty, not many notable" (1 Cor. 1: 29) but they are dedicated to Jesus Christ, sealed with His name, kept in His power, identified with

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On All Saints' Day we remember our beloved dead, those who during the year transferred their membership to the church in heaven. Our commemoration goes back to those who carved homes for themselves in the virgin forest and erected school and church. We go back to our own denominational heritage, to the reformers, and to the church fathers, and back to the "apostles, martyrs, confessors and all the just and perfect who are at rest." As we recall in loving memory these, the saints, "hearts are brave again, and arms are strong."

The church is committed to this commemoration, even though it is often neglected.

On All Saints' Day, we do not simply remember our beloved dead, but we are joined with them in worship. Moreover we are bidden to pray for one another in the church. (1 Tim. 2: 8; James 5: 16 Phil. 4: 6.) Why exclude those who a in the church celestial? But they do n need our prayers; they are in the hands God. We, too, are in the hands of Go and prayer is not primarily a matter need.

The reformers in reaction from t elaborate mediaeval superstitions connect with masses and prayers for the dea ordered such prayers omitted from t church worship. It became a wide accepted Protestant conception that man eternal destiny is irrevocably fixed at t moment his body died.

At any rate, prayer is not mere petition. Dr. Gossip says: "When we a at prayer, how big a place they hold it. . . When a boy leaves the home f some far-off land, do you omit him wh you speak to God, or does he have a doub place, just because, cut off from him, yo hands are so useless and your love for hi feels so helpless, that your affection rush down the only channel that is left to with fuller flow. . . You have Christ authority for that. . . Did he not tell to take our own father's heart as a re index of the ways of God?"

So on All Saints' Day we remember o beloved dead; we join with them in ador tion of God, and we are united to them our desire for God's will.

(B) All Saints' Day helps us to adju ourselves to the greatest of all huma experiences, death. What about death? W it shut us off from all our present interest Is it indeed man's greatest enemy?

The Epistle to the Hebrews pictures great cloud of witnesses beholding us we live our lives on this earth. Are th neutral? Is it a crowd of curious peopl enjoying a game, not caring whether win or lose? Or is it a partisan crowd, crowd vitally interested in the outcom anxiously concerned for our victory?

Again in Revelation, the great host heaven sing praises and shout alleluia But that is not all. In chapter 19, t risen ascended Lord rides forth in ho warfare against the forces of evil in t world.

The saints in heaven are not neutral b one with us in holy warfare. Can they he us? "Yes," said Gossip, "God does n work in a vacuum but usually throu men and women. Would it not be like Hi to give them the happiness of being H instruments in helping us?" Not that need to cajole them or plead with the for their interest! We can never dri beyond their love and care.

This greatest of all human experienc death, is not a meaningless oblivion, cessation of all effort or concern, but rath an entry into a greater realm of service, which we dare believe those high and ho concerns and purposes which we have n through Jesus Christ, will still be upon o hearts and find fulfilment in good time.

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THE MUSIC MAKERS

by FREDERICK J. HORWOOD

HE maples were dressed in their best autumn colours, standing like sentinels ong both sides of the village streets where century ago the pioneers had planted em with pride. Some of those pioneers d built a factory where reed organs were ade by craftsmen who knew their trade well, and took pride in good workmanip. I suppose there are hundreds of all churches and many country homes here such organs are still in use and in ir condition: which leads me to think of organ made in this village and sold to a y church in Saskatchewan where I was e student minister.

I often wonder where the members of y little choir are now. My four churches ere scattered over a prairie township. covered the miles on foot but I was ecially trained for such travel. The ildren's choir rehearsed through the week ter school at the home of someone who d an organ or piano, and whenever I ppened to be in that community. We d no anthem music so we sang hymns, d during the fall we learned to sing about fifty of them, all the children's hymns in the book and many others for the grown-ups. During the winter, when sometimes the blizzard raged my ten children were always there at the afternoon service. Some people walked, many came with sleighs and a few drove a car, but there was a full church. It was made of poplar logs and had rather colourful wallpaper. The little organ sometimes needed minor repairs. I always carried a screwdriver, to remove the front panel, which had fretwork over red felt. The summer moths delighted in storing little pieces of felt in the reeds of the organ. With a special tool fastened inside the organ it was an easy matter to remove the obstructions. The pedals always worked because they were mouseproof.

My sermons were amateur affairs. I depended on the music for interest and inspiration in the service. During the offertory I played an organ solo with my children seated around the organ. After the service I sat near the stove at the back of the church and shared a lunch prepared by mothers and packed in boxes by tiny fingers, just because they knew I had twelve more miles to go before evening service in the village, and that distance on foot. I sometimes accepted a lift for a mile, then slipped off the sleigh and went along my own trail footloose across the prairie; and along the way with the setting sun as my companion for five miles I could still hear my little friends singing "Children of Jerusalem." I expect this story has been told by them to their own children, who today may sing in a junior choir in a more modern place of worship, but none the less sacred.

We welcome the following new members to our Circle: Elizabeth Dell (7), 1725 Prince Edward Ave., Niagara Falls, Ont.; Gail Anderson (17), 2909 Cartier St. S.W., Calgary, Alta.; and Priscilla Pearson (10), 1415 N. O'Brien St., South Bend, Indiana, U.S.A.; Martha McPherson (11), Mount Forest, Ont.; Lois Uyede (11), 3 Russell Ave., St. Catharines, Ont.; Kenneth Uyede (9), 3 Russell Ave., St. Catharines, Ont.; Diane Shepard (9), 3 Fitzgerald St., St. Catharines, Ontario; Marjorie Owens (7), R.R. 1, Woodville, Ont.; Marylou Hunter (7), 240 Maple St., Collingwood, Ontario; Eleanor Dickson (15), 255 Westwood Ave., Toronto; Linda Wellman (13), Bonarlaw, Ont.; Evelyn Tanouye (13), 75 Dorothy St., St. Catharines, Ont.; Marion Francis (13), R.R. 5, Mount Forest, Ont.; Margaret Henderson (11), R.R. 1, Woodville, Ont.; Loraine Sandford (17), 40 Garside Ave. N., Hamilton, Ont.

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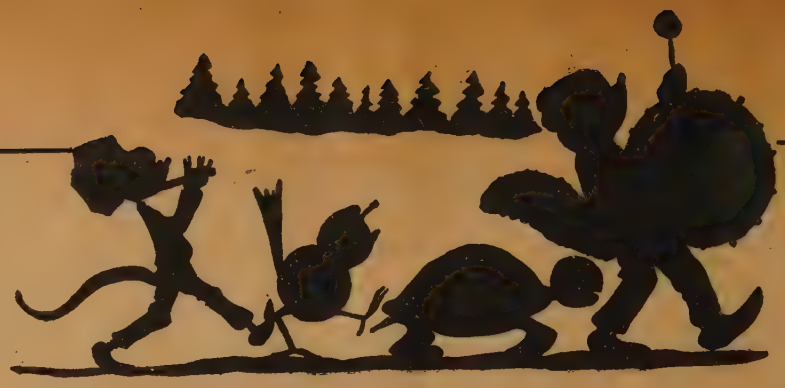

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By C. A. M. Edwards, author of *Son of the Mohawks* (Radisson). Exploits of Brook Watson around Fort Beausejour, N.S. Once a penniless English orphan, he eventually became Lord Mayor of London and a baronet. $3.50

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By Sheila Stuart. At Clarig, in the lovely north-west Highlands of Scotland, the Campbell family spend their holidays. Alison and her brother Niall are soon pitting their wits against another crew of unscrupulous characters. $1.75

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By Patricia Wrightson. The Children's Book Council named this "The Best Australian Children's Book of the Year." Essentially Australian. Also an attractively drawn picture of a normal group of children in a country town. $2.50

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Edited by Raymond Fawcett. A beautifully produced book packed with illustrated stories and interesting articles on the Commonwealth. With hundreds of pictures in colour and black and white. $3.25

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By John Patrick Gillese. A new book of favourite animal stories. These are moving stories written with rare insight about Alberta animals: the cougar, great grizzly, gander, wolf and others. $3.95

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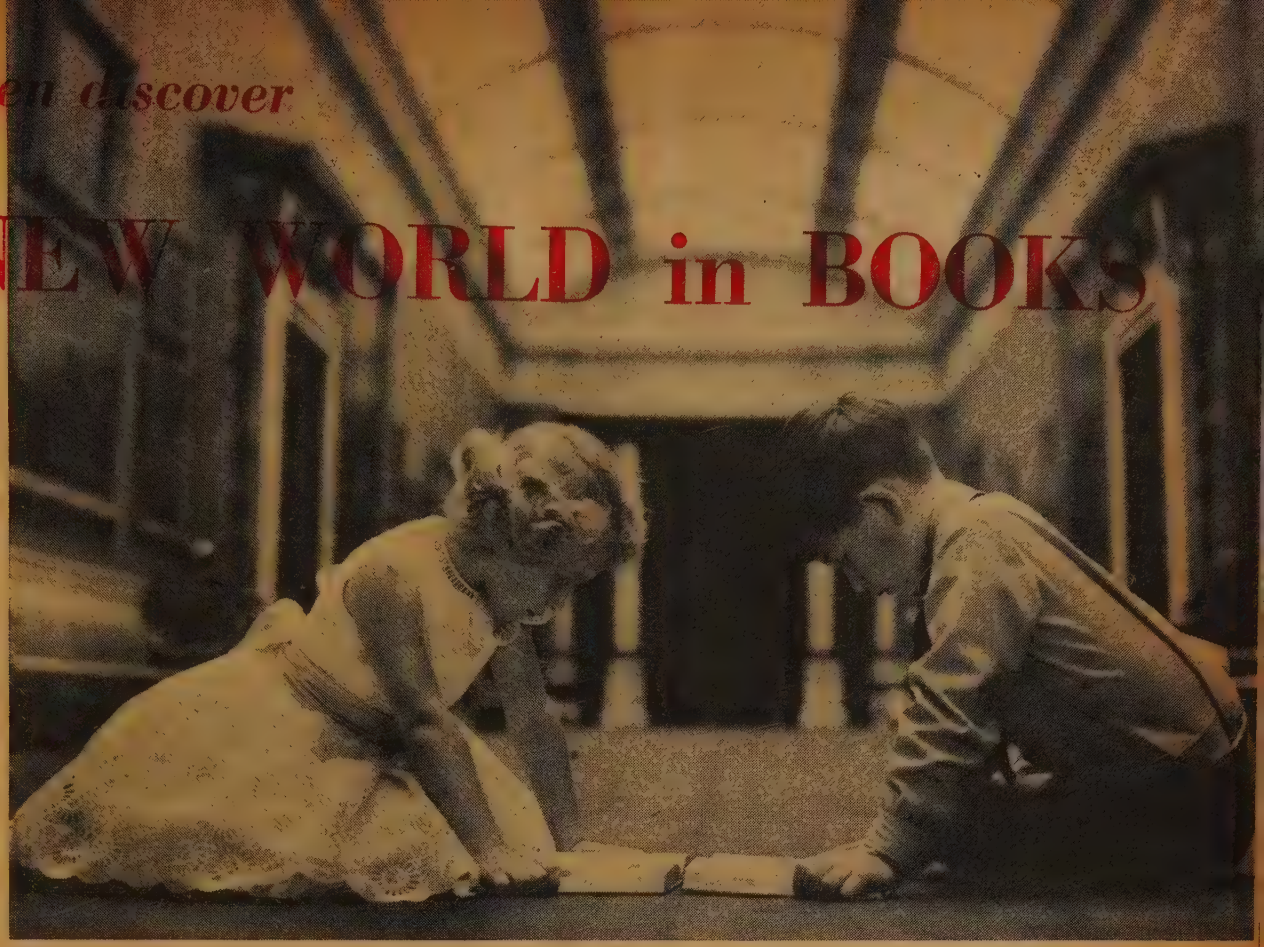

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For the Tiny Tots

Three good new books for pre-schoolers ve been published by Doubleday Pub- hers, Toronto. *Fox In A Box,* by Edith atcher Hurd, ($2.75) tells about a lad o went fox hunting with his bow and ow. *The Big Red Bus,* by Ethel and onard Kessler, ($2.25) is all about a bus e downtown with mother. *The Giant rsery Book* ($4.75) is just what it is lled, a giant of a book filled with verses, ries, counting games and fables of rious kinds. They were selected and strated by Tony Palazzo. All three oks are well illustrated. They should peal to all children from three to six.

Longman's Green are the publishers of o delightful picture story books. One is e *Year Without Santa* by Phyllis cGinley, with pictures by Kurt Werth 3.50). The other is *Over in the Meadow* John Langstaff, illustrated by Feodor jankovsky ($3.25). It was a terrible y, the one on which Santa Claus decided take a holiday — no journey with the ndeer, no toys, no gifts at all. He was ed, and decided to have the first holiday a thousand years. And oh, what a wail nt up from the children! However, natius Thistlewhite had an idea. It was good one, too, and the story of what opened told in rhyme and full page our picture will make every little listener opy. This would be a good companion ok to the familiar and beloved *The Night fore Christmas. Over in the Meadow* is n Langstaff's version of an old counting g. The music, a gay, lilting tune, is supplied, and the illustrations in the brightest of colours are an introduction to the little creatures who live in the meadow. Children will learn to count too, as they share and sing of the adventures of animal and bird families.

Tough Enough's Pony

By Ruth and Latrobe Carroll. (Toronto: Oxford University Press.) $3.00.

Here's the Carrolls' fourth book about Beanie, his dog Tough Enough and the whole loveable Tatum family. This one introduces another member of Beanie's ever-growing collection of animals—Sassy Boy. The youngsters will love it.

For Older Children

The Shoemaker's Daughter

By Gwyneth Vacher. (Toronto: Ryerson Press.) $2.00.

Here's an enchanting story about an orphan girl who ran away into the Forest of Nowhere and found many friends, adventure and excitement, and great happiness, too. It's an easy-to-read book, and will fill some interesting hours for boys and girls.

Karoleena

By Charlotte Steiner. (Toronto: Doubleday.) $3.00.

Reviewed by Dorothy Dumbrille.

Everything Karoleena did seemed to get her into trouble: she took her pet chicken for a walk—on a leash, of all things! She left her hat where a goat could get it—and eat it! She gave Mrs. Belaire's little dog a mud bath, because it looked "sickly."

Charlotte Steiner lived, during her childhood, in a quaint resort in the mountains just like the one where Karoleena spent her summer, with its stone fountain and market-place. She is a well-known writer of stories for little people. This one will please all children in the age group from five to ten. The illustrations are delightful.

Commonwealth Annual

Edited by Colin Clair. (Toronto: Ryerson Press.) $3.25.

This is, without a doubt, the best for the money on the bookstands today. It's a well illustrated and educative account of what's been happening in the British Commonwealth of Nations. There are some interesting chapters on Canada, like the letter from a New Canadian outlining her impressions of Montreal. This is a book for older children looking out in wonder at the world around them. Father and mother will find it interesting, too.

The Spring of the Year

By Elfrida Vipont. (Toronto: Oxford Press.) $2.50.

Author of two excellent girls' books, *The Lark in the Morn* and *The Lark on the Wing* — winner of the Carnegie Medal— Elfrida Vipont has written a sequel, with Laura, niece of Kit, the earlier heroine, as the main character. The story is complete in itself, written with care and skill, portraying English family, school and community life at its very best. For girls 8-10 years.

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The Chatterbox

IT IS years since we walked in the garden of the Inner Temple on the Than Embankment in London, but the storied atmosphere was brought back vividly other day by John Allan May in *The Christian Science Monitor*. He talked about people from Chaucer on who had walked in that garden "where Ben Jonson strode a Dr. Johnson strolled and Edmund Burke struggled with his books." He reminded that there Shakespeare set the scene for the quarrel that led to the break between Houses of Lancaster and York, and the choice of white and red roses as emblems. I particularly he recalled to mind that lovely Boy on a Pedestal, an open book in his ha a memory most fitting as we consider Children and Books, and he told us "there is m to the law than justice; there is compassion—gentleness." On the pages of that op book for all to read are the words, "Lawyers were children once." . . . And talk about statues, there is another in Central Park, New York, showing Hans Christ Andersen, an open book on his lap and an ugly duckling at his feet. Here child gather while the story-telling staff of the New York Public Library lead them into "t wonderful world of books."

The Thames Flows Down

By Laurie Osmond. (Toronto: Oxford University Press.) $3.00.

This well-illustrated book presents a vivid picture of England's greatest waterway, the River Thames. It tells of the landscape through which the river flows, the wild creatures that thrive upon its shores, and the men and craft plying their business on its waters. For children nine years and up.

Churches and Cathedrals, Their Building and Use

By Helen and Richard Leacroft. Puffin Picture Book No. 108. 70 cents.

Reviewed by Victor Fiddes.

This tiny thirty-page book, profusely and well illustrated, provides a sketch of English church architecture from Anglo-Saxon to modern times. Although the major emphasis is on the Gothic achievement, justice is done, with limits of space, to all phases of English ecclesiastical architecture, including the chapels of non-conformist worship. It is the best thing that I have seen for its size.

Rusty's Space Ship

By Evelyn Sibley Lampman. (Toronto: Doubleday, Publishers.) $3.50.

This is certainly a timely book, with the Russian satellites roving about. When Rusty found on the dump what he didn't know was a flying saucer and fastened it to his home-made space ship, there was nothing else for the Messenger of the Mighty Gwump to do but to take along the ship and its crew of Rusty and Susan into outer space. This is a tale of adventure with humour among satellites and stars and moons that will thrill every space-conscious boy and girl of 8 to 12. The illustrations by Bernard Krigstein are exactly what they should be, simple, and fantastic and very black indeed.

Ho! for the Labrador

By James Skelton. (London: Arthur H. Stockwell, Ltd.) $2.25 postpaid.

Reviewed by J. H. Arnup.

Every Canadian should be eager to learn all he can about Newfoundland, Canada's newest province, which includes Labrador. One very pleasant way to acquire that information is to read this little book. is the story of a Scottish boy's adventu between St. Anthony and Cape Chidl Dog teams, a fishing schooner, life amo the Eskimos, sealing, caribou hunting, a going to sea on an ice floe are all crow into the experiences of a single summ Alas! it reached me about sixty years late.

Sandy Was a Soldier's Boy

By David Walker. (Toronto: W Collins, Sons & Co.) $2.50.

A story with a Scottish setting. San McBain, hot-tempered son of a Scott piper of the Black Watch, rode his bicy one day into forbidden territory, saw pa troopers landing, evaded them, warned townspeople and won royal recognition a approval. An exciting and fascinating ta

World Book Encyclopedia

(Toronto: World Book Craft, Ltd., Bloor St. E.) $189.00.

This is a junior encyclopedia of 19 v umes 7½ x 10 inches, on strong paper washable bindings. Illustrations are str ing, 2,900 in colour, 20,000 in all. Wh published in the United States, Canada a things Canadian are well covered. In main reviewers approve it. Having inf mation handy tempts Junior to dip i the pages.

Teen-Age Book Parade

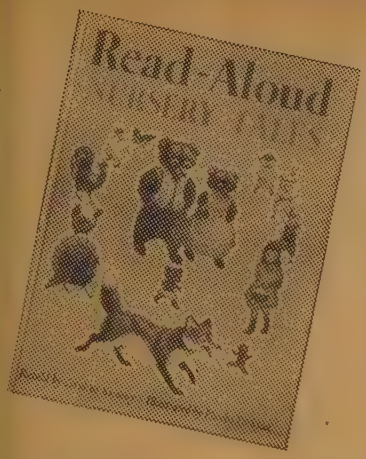
Reviewed by Helen Wilson.

The Ryerson Press List of books teen-agers this year is an excellent one. T following titles are available for $3.25:

First Orchid For Pat, by Anne Eme is a story of a high school girl in love w a college freshman who persuades her postpone marriage until she has w success in her chosen work, dramatics. H greatest thrill comes when she receives orchid from Tim for her star performan in the senior play.

Ring Around Her Finger, by Jan Summers. Two inexperienced young peo marry before either is trained for any ki of work. They flounder badly, but desp difficulties their love remains consta However, episodes are disjointed, act slow, the solution dangles.

PICTURE BOOKS FOR YOUNG CHILDREN



Beautifully illustrated, these lovely books are famous stories, retold especially for the picture book-kindergarten age child, and have excellent acceptance by child authorities —

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The Year without a Santa Claus

by Phyllis McGinley

Pictures by Kurt Werth

A gay and enchanting story-poem about the year that Santa Claus decided he should have a holiday, and there would be no Christmas gifts that year. Humour, wit, and underneath it all, the true spirit of generosity for which Santa Claus has always stood — there is no age limit to the people who will enjoy this delightful and beautifully illustrated story. $3.50

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In This Corner, by Adrien Stoutenburg. Ted Smith and Bruce Tate are pals until Ted's father becomes political campaign manager for Bruce's dad in his run for mayor. Rumour of crookedness develops enmity between the two boys, but a common goal brings them together. An excellent story.

Mystery of the Green Cat, by Phyllis Whitney. This is a story in a modern setting. Two children from each marriage are brought together when two divorcees marry and establish a home. There is resentment and suspicion until all unite to solve the mystery of the green cat. Good.

Snifty, by Olive Price. Snifty was alone in the world. His mother was shot, and two little Cherokee Indians found the unhappy bear cub. They track down the hunter. In finding him they solve several other mysteries which had annoyed them. Suitable for younger boys.

Mr. Slingshot, by Joe Archibald, is a football tale but it would take an ardent and most intelligent fan to appreciate it fully. The story of a successful high school football player who decides to go professional, it is too detailed, with every game, every play minutely described until for even an enthusiast it becomes overdone.

Memo for Marriage, by Judith Unger Scott, is particularly timely. One of every three marriages today is made by girls eighteen years of age or under, and this story is written to help those planning immediate marriage and for all teen-age girls contemplating it. It is well written, direct, simple, without stress on any particular phase of marriage but with emphasis on the development of proper attitudes. Price is $3.50.

Remember
YOUNG CANADA'S BOOK WEEK
November 15-27, 1957

Four books by Doubleday Publishers of Toronto for teen-agers are: *The Praying Mantis* by Harriet Huntington, *Building Your Super Highways* by George J. Zaffo, *Mountain Courage* by Quail Hawkins, and *Outcast Stallion of Hawaii* by Harlan Thompson.

The first is a simple informative book describing the habits and appearance of this most intriguing of insects—The Praying Mantis. ($2.25) It is written in large print with full page illustrations. Excellent for nine-year-olds. *Mountain Courage* ($2.75) tells of a boy who like Teddy Roosevelt overcomes the delicacy of childhood by an active outdoor life. Lost for days in the mountains of California, Forrest Judson relying on his experiences of scouting is able to conquer hunger, thirst, cold and fatigue. His reactions surprised all who knew him and his experiences will thrill any thirteen-year-old boy. *Building Your Super Highways* ($3.00). A large, beautifully illustrated book on the construction of our super highways. The text is simple and the explanations very clear. The various types of equipment used with coloured illustrations cannot fail to fascinate any young teen age boy. In

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. Is it necessary for a person to be baptized before or when he joins the United Church?

A. Yes.

Q. If a person has become a member without being first baptized can his name be stricken from the roll of membership?

A. There may be a legal implication here on which we do not feel qualified to express an opinion. But if we might speak as a pastor or an elder we would do all we possibly could to persuade such a person to correct the original error or oversight, and be baptized. If he sincerely showed the fruits of the spirit, but failed to be baptized we would move slowly about expelling him from membership.

Q. How do alcoholism rates compare in Canada's two coastal provinces? Is it true that sea-faring folk drink more than inland people?

A. British Columbia has about five times as much alcoholism per 100,000 as Newfoundland. We have no way of knowing the answer to the second part.

Q. What Board of the Church is responsible for the ushering?

A. The Session.

Q. I am a teacher and would like to know about the possibilities of work in a church school.

A. There are several: the church's secondary schools advertise regularly in THE OBSERVER and a letter to their principals would give information. If you wish to qualify as a missionary here or abroad additional training at the United Church Training School would be good; or if you would like to teach in an Indian Residential or day school, where the Church has 146 class-rooms, write the Board of Home Missions.

Q. Does the United Church have anything to say about the custom of the congregation filing past the open coffin after a funeral service, such as they follow in London and some other places?

A. "The casket should be closed before the service begins, and should not again be opened." See "Christian Burial" given general approval by the General Council.

Q. Should the offering be taken before or after the sermon?

A. The minister is right whichever way he does it. Both are suggested in the United Church's *Book of Common Order*.

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Island Hideaway

By Margaret Govan. (Toronto: J. Dent & Sons.) $2.25.

No better place could be found for hideaway than the Northern Ontario woo the locale of the story. A talented you tenor singer, a star on TV, becomes o gruntled with all the advertising he compelled to do on his programme, leaves it all and hides away. While "rou ing it" he has many humorous and excit experiences, particularly in his endeave to remain incognito.

Angel on Skis

By Betty Cavanna. (Toronto: Geo McLeod.) $3.50.

A book by this author is always a tr for high school girls. Angela lives with mother in a Vermont winter resort for enthusiasts. She learns technique from Swiss instructor and even with poor equ ment becomes an expert skier. A you Dartmouth College freshman becom interested and invites Angela to a Win Carnival.

Four Nature Books

Reviewed by A. J. Wilson.

Exotic Plants of the World, a collect of 154 photographs, 49 in full colour w text by Marcel Belvianes, translated fr the French by A. J. Huxley. (Toron Doubleday Publishers.) $6.00. Exper photographed, superbly reproduced, th photographs comprise a galaxy of haunt beauty.

Strange Wonders of the Sea, by Forest, a companion volume at $6.00 al is translated by H. G. Vevers and is equa attractive in a different area. Maritime with its little known animals and fish portrayed in 129 photographs, 32 in colour. An introduction describing present and potential riches of the oc opens up a new vista of exciting advent for the uninitiated. Either of these bo will provide many hours of pleasure those fortunate enough to possess one both.

From Doubleday Publishers also, ha come two new "Exploration" books $3.00 each. In *Exploring the Weather* R A. Gallant describes in layman's langua what makes weather, what produces wi snow, rain, hail, tornados. The bo explains, too, how man can now prod rain, and the methods used by meteor gists to secure accurate weather foreca *Exploring Under the Sea* is done by S Hinton. It tells of the world of living thi in the ocean, microscopic plants, fish, animals, and of the latest methods a apparatus used for studying the depths the ocean. These books are printed heavy paper and profusely illustrated w pictures and charts. Interesting gift bo for young and old.

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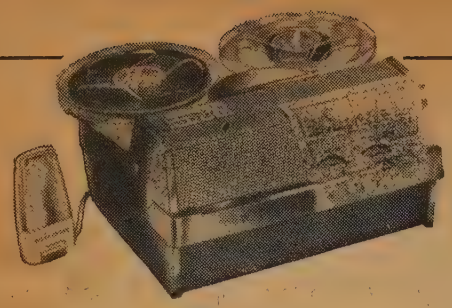

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WHY GO TO CHURCH?

(*Continued from page* 11)

There is general agreement that ministe should get training in the use of ma media, radio and television. Several corre pondents emphasize the value of voi culture. "The congregations are listeni to trained voices on radio and T.V. all we and they are critical as never before their preacher's voice on Sunday." Ma correspondents raise the question of t modern preacher's need of training counselling. This is regarded as an essent element in any man's ministry to a pastor charge.

One finds a strongly-held opinion th there should be less "cloistering" of bo candidates and ministers. Answers of o group raise the question of more field wo during training. A number suggest that t ordinand should be the understudy of experienced minister for one year aft ordination. One correspondent sums this feeling: "If they visited race trac and taverns more and got to know t people who enjoy these, they would ha a warmer sympathy for them and be ab to preach to and help such people."

There is a suggestion that ministers given a sabbatical year for travel and stu every ten years. There is no hint as how this could be organized and financ but it is a bright idea anyhow.

Order of Worship

The final question was: *"What chan would you like to see in the Order Worship in our church?"*

A fair-sized group expressed themselv as satisfied with the existing Order. As o would expect from the answers to questi three, there is a current of opinion favour of simplification. Among the co crete changes suggested were the followin

(a) More congregational participation.
(b) More use of the Bible in the han of the worshipper.
(c) More freedom and diversity in t evening service.
(d) Simpler music from the choir.
(e) A uniform order of service for a congregations of the Unite Church.
(f) Fewer announcements. Less emphas on the offering.

It is evident after spending a long ti analyzing these answers, that there is serious element of smugness and co placency in the Church, that there is n much self-criticism in congregations, th local church life is not as dynamic as ought to be, that contacts with the part the community that never goes to chur are not very vital. On the other hand, t answers show a developing sense of loyal to The United Church of Canada. ●

About People and Places

ndezvous at Norway House

Two groups of **Indian Leaders** met at rway House for Bible study, fellowship l fun, those who understood English and se who did not. For the latter, Edward nders, second head leader at Norway use, did an interpreting job when Rev. ie Joblin led the groups in study and cussion. Sessions were held for five days the Indian Residential School, and wor- p services in the James Evans Memorial urch brought crowds every night to hear lter Keeper, Rev. E. Joblin and Dulas bertson. Assisting Mr. Joblin in the Bible dy were Rev. Robert Lindsay, Rev. R. own, Miss Margaret Martin and Mr. bertson.

ama in Saskatchewan

A group of Saskatchewan people inter- ed in various phases of Christian Drama, t for a two-day session at **Prairie Chris- n Training Centre** under the direction Mrs. Mary Toombs, a Saskatchewan gional member of the Executive of the minion Drama Festival. Plans were made a **Workshop** early next spring offering urses and lectures on dramatic presenta- n with special reference to religion.

nglish Meet the Germans

On World Wide Communion Sunday in ward Park Church, Toronto, the English d German speaking congregations came gether for the service conducted by the nisters, Rev. George R. Service and Rev. rst Rueger. New Communion trays pre- nted by Mr. T. J. Medland in memory of wife, Jennie L. A. Medland, were dedi- ed and used for the first time. About 30 ys of the former Communion Set will w be available for any new church or ission field desiring them.

illbank Expands

The new Christian Education rooms and new kitchen and equipment in the **illbank (Ont.) Church** were dedicated at service conducted by the minister, Rev. arles Cox. The President of London Con- ence, Rev. H. Snell, officiated, assisted the Chairman of Perth Presbytery, Rev. Laite, D.D.

uilding Boom in Toronto

New projects developed and encouraged der the Church Extension Committee and esbytery Home Missions Committee and ade possible through financial support ven to Toronto Home Missions Council, e as follows:

First services at **Curran Hall Park** (Scar- rough) and **Westway Village** (Etobicoke); dication of **Iondale Heights Church** (Scar- rough); foundation stone laid at **St. Paul's alian Church,** Ossington Ave., Toronto; rner stone laid at **Riverside Church,** eston, at **West Ellesmere** (Scarborough) d dedication of **Wilmar Heights** (Scar- rough); Opening of temporary building

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Autumn in Montreal

On four autumn Sunday afternoons, t University of Life programme was carri out in **Dominion-Douglas United Churc** Montreal. Coming for tea and going throu until time for evening service, the session topics included "Bridges of Understanding "Why and How We Worship"; "Christian in Action Monday to Saturday" and "T Bible." Rev. Lloyd Smith, D.D., is minist and Rev. Eric McIlwain, Associate.

On the Coast

Vancouver's newest church, **St. Matthew United,** rises among the evergreens an dogwoods by the Coast mountains, its arch

Photo by Dr. V. K. H

tecture simple and modern, the buildi blending easily into the surroundings. Sea ing capacity is 300. Much credit is due f planning and clerical work to the minist Rev. A. C. Pound.

In Downtown Toronto

Completing the three-year $54,000 proje of renovation, **College St. Church,** in th difficult downtown Toronto area, marke the occasion by burning the Bank Note an unveiling a Book of Memory. The congr gation under the leadership of its minist Rev. C. A. Gowans, is now working to d its part in the $3,000,000 city-wide work Church Extension.

Memorial at Hazelton

On World Wide Communion Sunda following the announcement of the death Mrs. Florence Y. Miller, widow of Re Amassa Miller, a prayer of thanks w offered in the **Miller Memorial Chapel** o the Wrinch Memorial Hospital Grounds f Mrs. Miller's generosity in her gift money to help make possible the buildin of the chapel which bears her husband name. Rev. W. B. McIntosh, the minist made the announcement and prayer also the Indian villages of Kitzequecla and Ki piox, the other two appointments on th Hazelton (B.C.) Charge. Mrs. Miller die recently in Preston, Ont.

* * * * *

Rev. Duncan Wilkie, Knox United Church Saskatoon, Sask., broadcast over th Dominion Network of the C.B.C. during th Religious Period on October 27, 1957.

Korea's Dr. Kim

Well-known in The United Church o Canada as President of Ewha Women University, pioneer Methodist institution i Seoul, Dr. Helen Kim has been named on of five Korean observers at the Unite Nations. Russia has consistently veto official U.N. membership of the Republi of Korea.

›a in Montreal

Dr. and Mrs. Allen Knight, on furlough ›m Angola, and **Rev. Takashi Oku,** in nada on scholarship from the Inter-ard Committee for Christian Work in ›an, were guests at a reception in their nour at Dominion-Douglas Church, ›ntreal.

›esbytery Appointments

Rev. J. Ure Stewart has been appointed Guelph Presbytery Interim Chairman d Stated Supply of the Moorefield and ›thsay Churches. The vacancy is created the call of Rev. E. S. Linstead to the ›rt Perry Charge.

Lindsay Presbytery has appointed as cretary, **Rev. J. Newton Reed,** Box 46, nderland, Ontario.

he Moderator Moves

The Moderator, **Rt. Rev. James S. ›omson, D.D.,** has a new Montreal ldress. It is 4624 Melrose Avenue, ›ntreal 28, Que.

nly Treasurer

Treasurer since its inception 25 years ago, **rs. K. Foster** was honoured by the Aber-›thy, Sask., Church for her support and ithful work.

* * * * *

The Pension Department reports the ›aths of **Rev. George C. Balfour,** 92, at ›ronto on October 7th. He served churches that city for 30 years before retiring in 929. And **Rev. R. J. Russell** at Kingston, nt., on October 3rd. Ordained in 1900 › served the Church principally in Mani-›ba and Saskatchewan, retiring in 1937.

SFC

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CLARKE IRWIN

Import Lecturer

To teach Systematic Theology at Emmanuel College, Toronto, for the first term, **Dr. John S. Whale** arrived in Canada last month. President of Cheshunt College, Cambridge, for many years, well known lecturer in Great Britain and the United States, radio broadcaster and author of note, Dr. Whale is lecturing also in The Graduate School of Theological Studies, University of Toronto, and giving a Thursday afternoon course on "Baptism and the Eucharist." Four Public Lectures are announced to be presented by Dr. Whale in Sheraton Hall, Wycliffe College, on Nov. 12th, 19th, 26th and Dec. 3rd on the general theme "The Christian Perspective."

From Rochester to Toronto

Rev. David MacLennan, D.D., minister of the Brick Church, Rochester, N.Y., is returning to Toronto, where he once ministered at Timothy Eaton Memorial Church, for the evening service at Danforth Ave. United Church on Nov. 3rd. Dr. George Goth, London, Ont., newly arrived home from the Far East will be the morning speaker.

WORLD CHURCH NEWS

No Revival

There is no militant opposition to religion in Great Britain, it was reported to the recent Methodist Conference, but there is "a granite indifference that we fail to penetrate." Dr. W. E. Sangster, Secretary Department of Home Missions, in reporting pleaded with conservative and liberal groups to work together in co-operative evangelism.

Frozen Capital

The Laity was described by Rev. Hans-Ruedi Weber, of the World Council of Churches Department of the Laity in Kassell, Germany, as the "frozen capital" of the Church. There can be no active parish life so long as this capital lies idle. He urged greater lay co-operation in all fields of church life, and noted some promising signs in the work of Evangelical academies, Protestant lay religious orders and the Kirchentag (Church Day) Movement.

The Lady's Not for Staying

When the 14-man sub-committee said "No" to the proposed ordination of women in the State Lutheran Church of Sweden, Miss Ester Lutteman, first Lady in the Church for over 40 years, also said "No." She resigned. "There is no real interest inside the Church for women," she said. But the Lutheran Church and the country are disturbed. Following action of the biennial Convocation upholding the sub-committee decision, the Royal Chaplain made a newspaper appeal to women not to leave the Church because of this action. **Aftonbladet** Social Democratic newspaper which usually reflects government opinion, stated "nobody knows if the Riksdag will be satisfied with waiting until the Church thinks the time is ripe for ordaining women." It hinted at the possibility of a show-down on this issue between Church and State.

So widespread has been the criticism of the vote against the ordination of women,

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the Bishops have announced they will discuss the issue at their next meeting. Archbishop Yngve Brilioth, Primate, said, "We must not minimize the reaction of the people or underestimate the opinion of our brothers and sisters. We must ask ourselves whether loyalty to the Bible has marched in step with Christian justice and tact."

New Constitution

The new United Church of Christ formed last June of the Congregational Christian Churches and the Evangelical and Reformed Church in the United States, has appointed a 30 member special committee to draft a constitution. This will give direction as to how the provisions in the Basis of Union for the two types of organizational structure will be worked out. Local Congregational Christian churches are autonomous, with a cooperative type of regional and national organizations. Evangelical and Reformed churches, on the other hand, have certain defined relationships to regional and national bodies, called synods.

In Australia, Too

One of the most acute problems facing the Presbyterian Church of Australia is the shortage of ministers. Nearly 100 charges are vacant throughout the Commonwealth. The College Committee in reporting to the General Assembly recommended a systematic drive to enlist suitable men rather than using the negative approach of making the training course easier to attract second-rate men. It urged a special committee be appointed to enquire into the total manpower needs of the Church and devise ways of meeting the shortage. Three different approaches were discussed for recruiting men over 40. These would be as follows: (a) Men whose training for, and in, secular occupations is regarded as equivalent to the preparatory courses would do two years in the Theological Hall. (b) Men without previous educational qualifications would have to pass the entrance examination, do two years preparatory course and two years in the Hall. (c) Those who have done seven years home mission work would be required to pass the entrance examination and do one year of the preparatory course and two years in the Hall.

40 Students at Bossey

Forty students from fifteen nations and nine denominations are participating in the 6th Graduation School of Ecumenical Studies which opened early last month at the Ecumenical Institute at Bossey, just outside Geneva, Switzerland. At the opening Worship Service, Dr. Visser 't Hooft, General Secretary, World Council of Churches, told the students that "our search for unity is not in vain" because the "oneness of the Church is so obviously testified to in the New Testament for all who believe in Jesus Christ." However, he warned the students that their differences would have to be faced and "at times it will not be easy."

Chichester Resigns

"I am resigning because directives are needed in the diocese and the Church and these require younger men." With this explanation the 74-year-old Dr. George K. A. Bell, Anglican Bishop of Chichester, and Honorary President of the World Council of Churches, announced his retirement January 31st next.

Increased Know-How

In order to provide space for increased training of church personnel, both clergy and lay for overseas service, The Presbyterian Church, U.S.A., is building a $600,000 Training Centre on property now owned at Stoney Point, U.S.A. An administration building, three residential halls and a nursery school will be erected. This new centre will make possible two annual training programmes a year instead of a single five months' course and an expanded programme of orientation for persons visiting the United States from overseas.

Publishing House Notes

Girdle Me A Globe

IT IS just ten years since we published Eric Nicol's first book *Sense and Nonsense,* which has now gone into six printings. *The Roving I* (1950), *Twice Over Lightly* (1953), and *Shall We Join the Ladies* (1955), followed and have been re-printed many times. Twice winner of the Leacock Medal for Humour, Eric Nicol has become the principal humorist of our time in Canada, through books, newspaper serials and radio broadcasts. His latest book, *Girdle Me A Globe* is a new kind of guide for the tourist and the globe-trotter. The author went round the world on his honeymoon, and blithely puts down here for our enjoyment the accumulated wit and gay wisdom harvested during the nine months on that journey. The dedication appropriately reads: "For Myrl who held my hand the whole way."

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WOMAN'S PLACE

(*Continued from page* 13)

or "mother substitutes" can ever take t place of "mother" to a child that h suffered a bruised knee, or a bruised hea and comes to the home for love a understanding.

That many do not find "mother" in t home in our time is productive of mu maladjustment and is a basic factor juvenile delinquency. Even when there a no children—a woman's "call" in marria is to the business of creating a "hom and not only a "house."

No home was ever created without woman — and no woman ever created home by being out of it or putting it secon to some other call upon her time a energy. A married woman's place is in h home. There she should be—rejoicing a being glad in it for it is her unique vocatio

Thus we have two "unique" and "a demanding" vocations: The ordained mi istry and Marriage-Motherhood. No woma can claim realistically to "give" herse "wholly" to both. To attempt to carry o both vocations she must of necessit employ either a "minister substitute" or "mother substitute" while she functions the other capacity. By so doing she prov herself unable to give herself "wholly" t both. The Ordained Ministry is not f married women. A married woman's pla IS IN THE HOME. To this vocatio unique and above all others, she is calle by the God who created her. ●

QUEEN AT CHURCH

(*Continued from page* 7)

well as the heads of the Roman Catholi Anglican, Baptist and Presbyteria churches were present with the Stat officials and received by the Queen an Prince Philip.

So often it has been said that the Crow is the symbol of our Commonwealth unity It symbolizes the common faith of thos reared in the Anglo-Saxon tradition as we as those of many lands who have bee bound with us in one great loyalty. Som say it matters not whether the monarc is beautiful and strong or even good; tha no weakness in the Royal person can dis honour the symbol itself. We are not sur about that. But we do know that in an er when many thrones have toppled and man crowns have gone, it is a great thing t find the strength, grace and virtue to which good people of the Commonwealth aspire personified in their ruling Sovereign." ●

Dates to Remember

Halton Presbytery Missionary Rally, St. John' Church, Oakville, Ont., Sunday, Nov. 10th, 7.30 p.m. Speaker: Dr. Allen Knight, agricultural missionary on furlough from Angola.

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CENTRE Street United Church, Oshawa, Ont., vacant November 15th, 1957. One point charge. Interested ministers please write Pastoral Relations Committee Secretary, R. Ray Valentine, 57 Nassau St., Oshawa, Ont.

EAST Angus - Bishopton, Que., two-point charge vacant September 15, 1957. Large manse, furnished, oil heating, located East Angus. Interested ministers please write W. A. Hall, East Angus, Que.

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